

port of the work into which God has called them. And of this number who have so generously stood by the cause, only six families have homes of their own, and there is not a single wealthy person in the whole lot. None seems to be the poorer because of his generosity, but all seem only the happier. "The Lord loveth a cheerful giver," and to my mind this explains, to some extent at least, the prevailing spiritual satisfaction of our people here. When the report of the late National Conference reached us, I saw the resolution adopted asking one cent per month from our brethren for the support of the National mission work. I at once prepared a subscription paper in harmony with the request, not limiting any one in the amount he wished to contribute. I carried this paper with me wherever I went to preach and read it to the people, briefly explaining its purpose, and gave each an opportunity to put his name upon it. That is all I did in the matter. Now, at the end of three months, it foots up \$48.30, and more to come. Our people believe in standing by the institutions of the church. God bless them, and help me to serve them faithfully and well.

Lathrop, Calif.

P. S. I am sorry to be obliged to report that brother J. P. Wolfe is considerably indisposed. He called for Brother Beer and myself to anoint him a few days ago. May the Lord bless him and spare him to us many years, is the prayer of the church in Calif. Will you, my brother and sister join us in it?

THE TWO BAPTISMS

J. C. CASSEL

John the Baptist says, "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire." According to the authorized version it would appear that there were three baptisms, one with water, one with the Holy Ghost, and one with fire. I fear many Bible readers understand the text to teach that, but the fact is that the word "with" is in italics which signifies that it is a supplied word, hence the original reading is "with the Holy Ghost and fire," only one baptism but two-fold, or varied in its operations and effects.

John was the original administrator of water baptism and Jesus is the administrator of Holy Ghost baptism. Water baptism has been continued down thro the centuries by the direct command of Jesus, hence every preacher of the gospel since John has been, and is now, authorized to say as John did, "I indeed baptize you with water, * * * but he that is mightier than I * * * shall baptize you with the Holy Ghost and fire." The promise of the latter applies

to all that accept the former. i. e., all that have truly repented and have been baptized with water can receive the baptism of the Holy Ghost. John says I baptize *you* with water, He shall baptize *you* with the Holy Ghost. Whom did John baptize, only the twelve apostles, or only the one hundred and twenty? The word says, "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan and were baptized of him in Jordan confessing their sins." Matt. 3:5, 6. To that same multitude of people which John baptized with water he declared that Jesus would baptize them with the Holy Ghost and fire.

They did however not receive that baptism at once and there is no record that all of John's converts ever received it, possibly they did, but more probably they did not. Holy Ghost baptism can only be received upon the same conditions as water baptism is received. In water baptism one must first determine in his mind that he wants it, and then make his determination known to an authorized administrator, either one or both together, then fix a time when the ordinance is to be administered. At the time appointed he is baptized and, at that moment, accepts pardon of sin, or justification by faith thro the blood of Christ.

This preliminary step into the Christian life generally produces a temporary sense of relief from sin, and consequent joy and peace, but to their disappointment they soon learn that while their relationship is changed their nature still remains the same; it is still carnal. Some are painfully conscious of the condition of things and seek for victory, but by far the greater number of justified souls never seek a change of nature or sanctification or the baptism with the Holy Spirit, but continue to live an up and down, wilderness life, trying to reform themselves into the life and character of Christ; many are very sincere and very determined, and succeed to some extent, but never to their own satisfaction and much less to the satisfaction of God. The word tells us, "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost." Tit. 3:5. Isaiah says, "All our righteousnesses are as filthy rags." Isa. 64:6. Many that ostensibly at least, accept justification are indifferent to any further development or growth in grace and as a consequence they are merely "dead wood" in the church, or become backsliders altogether. All these failures are attributable to the fact that professors fail to seek sanctification as they sought justification; fail to seek the baptism with the Holy Ghost as they sought baptism with water; fail to seek

a change of nature as they sought a change of relationship.

In water baptism men confess that they cannot save themselves; in baptism with the Holy Ghost men confess that they cannot change their carnal nature and as only God thro Christ by the power of the Holy Ghost can do that we must go to Him and ask Him to do it at some moment of time, and at the same moment accept it by *faith* whether we feel it or not. Jesus makes this very clear in Luke 11:13. He says, "If ye then being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." Many fail to appreciate the significance of the words "*to them that ask Him*," and suppose they already have the Holy Spirit because of their baptism with water.

As we accept justification by faith so we must sanctification. First, we must be convinced that it is a definite blessing apart from justification. Next, we determine that we want it, next, ask for it, and accept it, and behold it is ours, if our consecration has been true and complete; this implies that we have sincerely and truly renounced all sin, and also all our own works of righteousness which we have done in our human strength, Christ now becomes our completeness. Temptations will of course come after this, but we will then have the divine strength, and the divine nature imparted to us as far as we will receive it, but even if we do fail we are no more guilty before God, because sin is no more imputed, and the righteousness of God is now imputed instead. Herein lies the true philosophy of a full and complete salvation by grace through the blood of Christ.

Many erroneously suppose that after justification the Christian's life is only a question of growth in grace and in knowledge, hence they do not seek and consequently do not receive any further definite blessing and power. One will never grow *into* justification, nor sanctification, but if true in accepting either the former or latter, he will grow in it.

After regeneration the new convert is a new babe in Christ that must be fed with milk, if properly nourished he will grow in grace and knowledge so he will soon begin to see that there must be something better in the spiritual life than what he is realizing, if it is what it is held out to be by those who have experienced sanctification; after a while he will have grown in grace sufficient to confess his failure and seek Christ in all his fullness. After one has received the baptism of the Spirit there is another commencement of a new era in his life, a higher growth in grace and knowledge; the wheat now begins to ripen and the